

CINCINNATI, TUESDAY, JULY 21, 1840.

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VOLUME V. NO. 16.

THE PHILANTHROPIST,  
PUBLISHED BY THE EXECUTIVE COMMITTEE OF  
THE OHIO STATE ANTI-SLAVERY SOCIETY.  
Main St., between 4th & 5th, East side.  
CINCINNATI, OHIO.

SAMUEL A. ALLEV, PRINTER.

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payable in semi-annual installments, \$1.00  
each, to the Central Committee of the Ohio  
State Anti-Slavery Society.

(Concluded.)

## REPORT

On the Condition of the Colored People in Ohio,  
May 28, 1840.

To the Central Committee of the Ohio  
State Anti-Slavery Society.

(Concluded.)

Jackson County.

Six miles from Jackson, Jackson county, there are between 20 and 30 colored families who came from Virginia. I think there is not a family in the settlement, the entire body of which has not been the legal property of Virginia merchants. Most of them are slaveholders by themselves. Some, however, purchased these slaves from others.

The inhabitants are farmers with a few exceptions, who are mechanics. All of them are more or less poor, and some of them are very poor.

The white man is the son of his master and his wife of color. He purchased himself and his wife a home.

He came to this settlement several years ago, and when he arrived here he was almost penniless. He now owns a good farm in Jackson county. Sometimes fifty sticks of hay may be seen on his farm in one season. He is now a more intelligent, enterprising, farming family.

Three of his sons have taught school, and one is now teaching.

The school consisted of 30 or 40 scholars, from the men of 30 to the prattler that could but difficultly pronounce the first letter of the alphabet; and from the black Africa to the pale visage which bespeaks no day of Canada's crossed blood in his veins, but which is the color of his mother's.

He would neither spell accurately nor write a legible hand.

He knew nothing of arithmetic, not so much as the multiplication table.

At the close of the school he could read only one instance.

A colored boy was reading in the commencement of the year, and was able to read only one instance.

He was a good reader, but was not much interested in orthography.

Miss Meissenger taught the female department 10 weeks. She writes—

"The colored youth enjoyed little or no advantages of schooling until two or three years, having been born in slavery. They have applied themselves so diligently to their books since they have had advantages, that many of them are now equally advanced with the white children. The colored and white children were classed together, and I did not see but the former made quite as good proficiency as the latter. If I had not been in the surrounding white. A young man slept in the school house to prevent it from being burned. Last winter very little was said against the school."

"Several years ago, a colored man, unlike the colored man in a temperance society, and now every person in the settlement has made the temperance pledge his own. Not a drop of the liquid poison was to be found in their neighborhood. The moral condition of the people, circumstances considered, is highly interesting. Their religious privileges are very few. They have something only once a month. Many are professors of some piety—some are devotedly pious, and not a few have family religious, morning, and evening."

"Swan Creek, Gallia County.

There are sixteen families in this settlement, number of individuals.

Nine of these families own 1,164 acres of land.

Their property is estimated by a Baptist minister at \$7,000. There is no school.

There are also 13 families in Green town, Gallia co. There are 3 coopers, 4 shoemakers and carpenters. Their lands and property are estimated at \$1,000.

There is quite a large settlement at Gallipolis. A school is much needed. The agent did not visit the settlement, and did not give statistics.

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Shelby County.

This settlement numbers 265 inhabitants.

They have 122 head of cattle, 60 horses, 50 sheep, and 300 hogs. It is only 5 or 6 years since the settlement was commenced.

The inhabitants are industrious, enterprising farmers.

Their lands and property are estimated at \$1,000.

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There is quite a

ther expressed or implied in the constitution of the Society! Nor is even the receiving slaves for education included in the one specified object which is,

"To promote and execute a plan for colonizing, with their own consent, the free people of color, residing in our country, in Africa, or such other place as Congress shall deem expedient."

"There was a Janus-faced project, or rather a project with many faces, this colonization is one, and what is remarkable, the advocates for any of its phases, religious, political, anti-black or anti-abolition, has scarcely an enough to conceal its multifacetedness."

"The managers of the society say—(second annual report, 9.) 'The success of the wise and charitable purpose of the Society is ensured by the irresistible appeal which it makes to all the powerful sentiments of the heart—the most sorrowful feelings, as well as the most benevolent and exalted!'

"Any one who duly consider the matter, or will even examine Mr. Colton's pamphlet with an unbiased mind will discover, if I mistake not, that colonization, as by advocates, aims at the following objects, aside from the splendid one of our African Commonwealth.

1. To get rid of the existing free blacks in our country.

2. To sink the southern slaves in more abject despair.

3. To put down abolition movements.

4. To render slave holders more secure in their property."

5. To make outlet for such future emancipations as conscience shall extort from slave holders.

"Behold then the religious aspect of this enterprised, the divested of its disguise.

"White Americans have fled from their homes and kindred, black Africans—have transported them to America—"sink them" (as Mr. Madison says—Federalist, p. 24) below the level of men"—brutalized, degraded and crushed, till even when freed they are (as the colonizationists say,)

"Free blacks are a greater nuisance than even slaves!"—African Colonization Repository, II, 32.

"An anomalous race of beings the most debased on earth!"—African Rep. III, 230.

"Vipers—sucking our blood—we hurl them from us!"—Lynchburg speech, African Rep., vol. 2, p. 201.

"Now what does the Rev. Mr. Colton propose to do for the relief of these poor, despised, outcast people?

"To instruct, teach, and comfort them? To give to them as freely as to the whites the news of salvation and the means of grace?

Yes—if they will consent to be transported to Africa.

But why transport them? Because they are oppressed and hated here! Cannot Mr. Colton and the Christians of America curb and disown this spirit of oppression?

"He will transport them. 'They must be shipped to Africa before he will try to bind up their wounds!' If they will insist on remaining in this free and favored land, 'the ashyton of oppressed humanity'—he, like another priest, will pass by on the other side.

But what are the incentives by which the Rev. Mr. Colton will urge the colored people to Africa? Will it be that they may freely enjoy the privileges of the gospel of Christ? Let us hear him:

"P. S.—'When once the commonwealth of Liberia is well established; when the free colored people of this country shall be convinced, by facts, that it offers them the best and only chance of rising to importance in the social state, and an opportunity of acquiring wealth and distinctions'—such shall be their goadings to move them to better their condition, and to entice with the descendants of the Africans in this country flock in clouds to the land of their fathers"—for their own objects of ambition and personal aggrandizement.

How reads Mr. Colton's version of the gospel? Our reads thus:

"Blessed"—"the poor in spirit"—"the meek"—"they that hunger and thirst after righteousness"—"the merciful"—"the pure in heart"—"they which are persecuted for righteousness' sake"—"blessed are ye when men shall revile you, and persecute you and say all manner of evil against you, falsely, for my sake."

Is this Mr. Colton's Christianity, or is it not?

VINDEX.

ONCE MORE.

For the Philanthropist.

DR. BAILEY—Dear Sir—Where differences of opinion exist between individuals, the only way they can expect to come to think right by comparing notes with his position, and the principles he can bring. This though it may appear presumptuous in one of

my small literary abilities to contend with your more practised and more vigorous pen, and against the majority which you assume to be with you, not being convinced of my errors by your editorial in the Philanthropist of June 30th, on "woman's rights" &c, or the notes appended to my article in the paper, I return to the same point, and full belief that it is you who are in error, and so confident in the power of truth, that I even indulge the hope of you being yet convinced of your mistake.

You aver that it is a great mistake in me to suppose the "woman question" was the cause of the separation of our society from the American. If it were a mistake, you will admit it to be a very natural one for any to fall into, who thinks that people possess so loudly as do we, the right to be free at New York, would be likely to have meant what they said, and when there was so little reason for him to believe that

had there been no secession at New York there would have been none at Massillon. Lewis Tappan and others in refusing to serve on the business committee, avowed that the appointment of Abby Kelly was the reason why they left with them, and a new society formed, which made the appointment of females the first and most prominent objection to the action of those they had left; it is true they afterwards declared through their committee to address the friends of the A. S. cause, they had other reasons for this secession—but, I ask, had the convention at Massillon evidence before it, of any such reason?

"Would the South be willing to emancipate their slaves with compensation?"

"Yes—'one, willingly would'."

"How many slaves would?"

"Between three and three-and-a-half."

"What compensation would you require?"

"For old and young together \$900 dollars each."

"Would you send them to Liberia?"

"Nor I am opposed, and ever have been to colonization. 'I never would sanction such injustice.'

"Are any slaves now emancipated?"

"Yes, many. A planter, Mr. Blackburn, lately applied to the Legislature, for permission to set his own slaves free; but his petition not being granted, he liberated them contrary to law. His example has since been followed by many others, that it has become quite slarming."

Another proof of this, of the rapidly increasing spirit of emancipation in the South—Mr. Pring

have done it because Garrison and others differed in opinion with them upon the subject of government and other matters. Are we to suppose the new society expects to have all its members think alike upon every subject? Is it not to be taken for granted that anti-slavery principles, and action becomes manifest? If so I apprehend they will find their society like philosophers, explain matter to be infinitely divisible, and they might draw a useful lesson from the reflections of Charles V. of Germany, when he gave over his attempt to have all his watches to run alike. I think then it is not assuming more than one can do, when we say

"The New York secession occurred, as we now consider it, as the result of the woman question, and our society dissolved its connection because of that secession, consequently the withdrawal of our society from the American is an expression of opinion against woman's rights, whether intended or not. Dr. Bailey says, that their rights have never been denied in our conventions—the question never has been made, and he trusts it never will. I only do, make the experiment by giving you a few extracts from the Massillon Convention, and guess her right to the action of the society will not only be denied but the action of the New York secessers, and that of concurrence at Massillon will be offered as a proof to justify it.

I undertook in my first article to show the inconsistency of separating from the parent society, and disclaiming any intention to censure it. I think my friend Dr. Bailey does not manifest his usual clearness of vision on this subject. He says, "for the minority to demand of us the perpetuation of the connection with the old association, is to demand the abandonment of the movements of the Massachusetts Anti-slavery society, and its friends."

(Quare)—where it has been shown that those desiring to perpetuate the connection were a minority! Suppose before any of these difficulties had arisen, the Ohio A. S. society had itself entered into a third political party in favor of an anti-slavery candidate for President, and some members of the American society had seceded on that account, the Massachusetts society could not, before any such separation, have endorsed the movements of the Massachusetts Anti-slavery society, and its friends?"

We make these remarks that the ground we occupy may be clearly seen; and that needless expenditures of words and ink on the part of some of our friends may be avoided.

In two late numbers of the Philanthropist we have expressed our individual opinion, respecting the political duties of abolitionists at the present crisis, and endeavored to sustain it by argument. Additional reasons in support of our position we shall now present, soliciting the respectful attention of the reader. We have too high a respect for our subscribers generally, to suppose them unable or indisposed to appreciate at least the good intentions of an appeal to their understandings.

Independence of our Cause.

We can see a strong disposition in Ohio to merge abolitionism in whigism—to identify it with the whig party. It needs no argument to show, that to identify our cause with any party, would be to ruin it. Its management would be committed to men, who have not just conceptions of the claims of an enterprise which seeks the redemption of three millions of human beings. Its importance would be sunk in the multitude of other party-objects. Its purity would be corrupted by the appliances of ordinary party-machinery. And in addition to the opposition directed against itself specially, it would have to encounter all the hostility cherished on other grounds against that party with which it should be identified. Just listen to the language of an abolition whig on this subject. Eniting an article, "General HARRISON—ABOLITION."

"Whig—by remarks.

"The anti-slavery movement, then, but we must make one more effort to amalgamate them. If we had the desiring out of the materials, we should have no fears for the results, but there are so many hands engaged, we fear the whole mass will be spoiled. Our friends, who are not abolitionists, are not to be won over to the anti-slavery cause, and with the aid of 'hard cider and log cabin' songs, they got along very well. But late, of late, they have given up the old song, and are now singing a new one. There has come a mass of slavery that we hardly know what to do with it. Many of our abolition friends insist upon throwing away the whole mass. We cannot consent to this, without another effort."

This editor is an honest man, and a thorough abolitionist—but he is a determined Harrison man. Read the paragraph again—tun it over—consider it in every light—does it not shock you? Could you believe it possible that an abolitionist—one who holds that slavery is sinful, an outrage against God and man, an evil which, more than any other, threatens the existence of this nation—would ever strive to amalgamate SLAVERY AND ABOLITION? This most ruinous, most inexcusable design which he has with his entire party avows, is the design we fear, now harbored by very many of those abolitionists who are about voting for General Harrison!

The editor of the Xenia Free Press, a man truly amiable in character, of most select principle, and independent spirit, has painfully illustrated by his course, the sad influences of such a bias. His mouth is not stopped on the great question of human rights. No—his soul is filled with its importance. But, he, an abolition editor, can easily talk of amalgamating Harrison, Whiggey and Abolition! And how is this to be done? By explaining away Harrison's pledges to the slave power—by varnishing over slavery—by giving to the bending of the knee the benefit of charitable construction! When before have abolitionists been at pains to paint the aspeshakes which cover dead men's bones and rottenness? When before have they ever attempted to throw brush over the mouth of the pit where pro-slavery had run to hide itself from the light? When before has a sentinel on the walls of freedom helped to fasten on the mask under which an enemy was strivng to enter its gates?

Listen to the editor of the Free Press, as he comments on the declaration of General Harrison, that "he has done and suffered more to support Southern rights than any other person north of Mason and Dixon's line."

He says, "And why do they (the abolitionists) take at this declaration of Gen. Harrison? Harriet! What is there to condemn in the fact of advocating the rights of any portion of the country? Has not Gen. H. done and suffered more to support Southern rights than any other person north of Mason and Dixon's line?"

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power, and one of them is a slave-holder, will gain a cause whose object is, the overthrow of the Slave Power! So then, the best means of destroying slavery is to put those in office, who are pledged to uphold it! When these dark-seers shall descend from the mount of prophecy, and initiate us into the mysteries of that process, by which fidelity to our principles, is to ruin our cause—by which God's purpose of redeeming three millions of human beings will be defeated by our refusing to support men for office, who array themselves against this purpose, we shall be disposed to treat this objection with more respect.

#### Objection 3.

"But, there are many whigs now, who say, if we will only wait till after the election, they too, will go with us." Well—we will prepare the way for them. The standard will be reared, and they will know where to rally. We know a little too much of the policy of political parties, to wait upon their movements. Those of them who are honest, and have proper conceptions of our great cause, will not be hindered from going with us hereafter, because we choose to be consistent now; and as for others, no matter what may be their promises, they will stand aloof till they find it to their interest to engage.

#### Objection 4.

"But, you will bring down upon you the vengeance of both parties." It might be sufficient to reply—the propriety of independent action should be determined in view of other considerations, than the calculation of what might befall us in acting as freemen. The vengeance of parties! We blush that an abolitionist can be found, tame enough, to start such an objection.

Nine years' warfare against the high and the low vulgar, against mobs and great men, in the midst of mockings and threatenings and lynchings, prescribed by the state, and excluded from the church, should have left no cowards among us. Let parties do their best or worst—what matters it to us, when we know that we have been exercising our own rights, according to our own convictions of duty! That was a noble sentiment of a young hero when tempted to treachery by Ulysses:

"Nor Greece, nor I, when I am doing right."

But it is folly to menace us with the vengeance of parties. Their first emotion on witnessing our steadfast adherence to our principles would doubtless be anger. But passion cannot last forever. The immediate excitement of the contest over, they would have time to reflect; and then would spring up in their minds, respect for us and our cause, and a profound conviction that henceforth their policy must be determined so as not to traverse our principles.

#### Objection 5.

"It is all visionary. You will only make both parties hate you." We answer this simply by a declaration, which we leave to stand on its own merits. That cause, the vital element of which is, opposition to slavery in every constitutional way, including, of course, the voting for such men only as practically believe in the principles of the Declaration of Independence, cannot long be unpopular, but must increase, as every thing opposed to it must do.

This will be a most important meeting, we predict, held in Ohio. Let it be well attended by all who are determined to make abolitionism paramount. A failure in such a movement would be disastrous. We invite all, those abolitionists who have concluded to support a slave holder and pro-slavery candidate. Let them attend, and vindicate their cause. We pledge ourselves that they shall have a fair field, and we hope, courageous argument.

It is the intention of the committee to use every proper means, to make the convention all that it ought to be. The friends in Hamilton, Butler, Piqua, Miami, Montgomery, Greene, Warren, Clinton, Highland, Fayette, Brown, Clermont, and Adams, are particularly relied on, to support the convention.

We hope they will turn out in mass, and we hope that there will be delegations from all parts of the state, and also from Indiana.

It is Mr. Birney's intention to return home some time in August, so that there is a probability that he may be present.

By referring to the call it will be seen, that it pledges the convention in advance, no particular course. Those who sign it of course have made up their own minds to withdraw from both political parties for the time when they shall bestow their votes will be an important topic for consideration. We subjoin the call, with the names, nearly all of which are from Cincinnati. It is signed by abolitionists of both parties. Many more will act with us, who declined to subscribe, and many more names could have been obtained, if time would have allowed.

**TO THE A. S. MEN OF OHIO.**

The present is an important crisis in the history of our cause. It is known to you that the course of the whig party was such, for a few months subsequent to the Harrisburg nominations, as to lead abolitionists to believe, that its success would operate beneficially on their enterprise.

The conviction was universal, that abolition had nothing to hope from the continuance of the present administration; and the friends of freedom in this state generally were solicitous, while one of the parties maintained an apparently neutral attitude, that it should succeed.

It cannot be concealed, that under such impressions, a large majority of Ohio abolitionists became committed to the support of General Harrison.

Since then this gentleman has changed his position. He has come out openly on the slavery-question, and placed himself on the same ground occupied by the present incumbent of the presidential chair. In this he is not alone. The most prominent leaders of the party have openly committed themselves to the slave-holder, and the whig press, throughout the length and breadth of our land, by its silence or explicit approval, has sanctioned this policy. No public protest has been raised against it by any in the whig ranks.

Both parties then standing on the same level in regard to slavery, the question arises—"what is the duty of anti-slavery voters?" It is, we believe, to withdraw from both political parties, either refusing to vote at all, or casting their votes for one pledged to any merely sectional interest, a friend to the cause of human rights, a practical believer in the principles of the Declaration of Independence.

"Why confine yourselves to 'one idea'—why not look to the other interests of the country?" We are not men of "one idea." We regard all the interests of the country; but these can never be really promoted and secured, by sanctioning systematic invasions of fundamental principles. Modes of administration, questions regarding the currency, the public treasure and the various departments of industry, are all important, but all subordinate to the still greater questions, which regard the liberty of thought and utterance, the right of petition, the right of a man to own himself, and the policy and principle of upholding a system, which deprives one sixth part of our population of themselves and, for the sake of security, aspires to control every branch of the national

government. So long as these great questions are unattended to, so long as the fundamental principles of our government are systematically violated, it is a matter of comparatively minor importance what party is in power. The policy of the administration will be determined, not by the entire mass of national interests, but by a local interest of the most revolting character—the slave holding power. No permanent system of policy in regard to the manufacturing and commercial interests of the country, and a national currency, will be adopted, till this sectional interest becomes so fixed in its character and conditions, as to be beyond the reach of changes in the agriculture or commerce of the world. This will never be. Slave labor is so opposed to the laws of human progress; so much at the mercy of revolutions originating in new discoveries, fluctuations in commerce and improvements in the agricultural world, and is with such a drawback to the prosperity of any community, much more one intimately connected under one government with a free labor community, that it must and will always be demanding changes in the national policy—changes, in most instances, adverse to the interests of the free labor system. Our assumption, then, is reasonable, that you can expect no radically wholesome changes in the politics or moralities of our government, until you wrest it from the hands of the slave-holder; so that the ground we occupy is equally tenable, whether considered in its relations to the common interests of the country, or the claim of the anti-slavery cause.

#### CONVENTION AT HAMILTON.

This will be a most important meeting, the most important anti-slavery convention, we predict, held in Ohio. Let it be well attended by all who are determined to make abolitionism paramount. A failure in such a movement would be disastrous. We invite all, those abolitionists who have concluded to support a slave holder and pro-slavery candidate.

We pledge ourselves that they shall have a fair field, and we hope, courageous argument.

It is the intention of the committee to use every proper means, to make the convention all that it ought to be. The friends in

slave holding candidates; & to convince the world that we really revere our principles too much to compromise them for the sake of any apparent party-good;—we, whose names are hereunto annexed, do most earnestly solicit the opponents of slavery, in the lower counties of Ohio particularly, to meet with us in convention, at Hamilton, Butler co., on Tuesday, the first day of September next, at 10 o'clock in the forenoon.

#### Cincinnati.

Jas. C. Ludlow, R. E. Price, R. E. Price,  
C. Donaldson, G. Bailey jr., Aug. Hopkins,  
H. Glasgow, Dr. At Lee,  
H. Hall, G. King,  
M. Glasgow, E. Harwood,  
Jas. Roberts, Geo. R. Smith, Arthur Duffy,  
Thos. Maylin, John Tipson, J. C. May, Franklin Mitchell,  
John Tipson, Walter Mitchell,  
Thos. Palmer, A. McB. Leslie, R. Boggs,  
W. Garrard, A. Pearce, Wm. Robinson,  
Wm. Dearlove, E. B. Howells, Thomas Salter,  
J. Howarth, Thomas Weston, W. Donaldson,  
A. Kellogg, S. A. Alley, J. C. White,  
Joseph Claypoole, Jas. Tuttle, — Baker,  
Jas. Tuttle, Thomas Goodwin, A. L. Rankin,  
Lewis Cox, — Baker,  
A. L. Rankin, J. B. Hearne, A. F. Steele, R. G. Kendall,  
John N. Wilson, P. Murphy, B. Brown,  
Samuel Davis, E. R. Hunter, J. A. Keys,  
J. C. Gibbons, Cadwallader James, Thomas Hunter,  
Royal Weller, George Kinney, P. M. Moore,  
William Corson, S. Bedeau, G. Smith,  
S. Bedeau, James Parker, E. S. Pierce,  
J. Miller, A. Miles.

#### Oxford, Butler co.

Ben. C. Swan, S. Woods, James Mayhew,  
Thos. Craven, H. J. Craven, H. J. Craven,  
Joseph Stout, E. Haskell, Hezekiah Smith,  
Ethan A. Weston, Levi Weston, Levi Weston,  
Human Weston, Horace Cross, Horace Cross,  
Jno. Lewis.

#### Hamilton, (Canden.)

Daniel Gilmer, (Canden.) Jas. Howells, sen., T. E. Thomas, Jas. Budd,  
Jas. Longhead, Summit co., Jas. Budd,  
Daniel Parker, New Richmond, Daniel Parker.

**DR. BIRNEY.**—The address to the Anti-Slavery citizens of Ohio requesting their attendance at the Great Anti-Slavery meeting on September 1st, at this year framed, is liable to misinterpretation. It is not the intention of the committee of which I have the honor of being one, or of the meeting of citizens appointing them, to prescribe for the convention, and thus limit full and expansive thought in respect to ways and means prior to its convening, or the action of the convention, in respect to the purpose of having a calm, full, and free discussion in relation to the political duty of Abolitionists in action, when determined on, might be harmonious and decisive. The tenor of the address as now drawn, may make many, only need Abolitionists from attending but, *Anti-Slavery* action, under the impression of a predetermined result, which is by no means the intention of these calling the meeting, is ready to set an honest man, who dares to lay a strong case, before the eyes of the leading Whigs, to let them chance of reaching the high goal of their ambition, for their hopes are now so rampant. Br. Blanchard, a poster, yields to no man in eloquence, and when he plants his feet on the rock of principle in the midst of the convention, and there he stands, and will stand, we believe. We wish he could see as we do respecting the independence nomination, but we rejoice in what he has already spoken of Mr. Blanchard.

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Galloway is sustained as "a minister of Christ, in full liberty of conscience by a unanimous vote of the elders and trustees."

#### TO CORRESPONDENTS.

Communications are multiplying on us by day and night. We shall find room for them as fast as we can. A great abundance of writers pro and con on this political business.

#### COLORED PEOPLE IN CINCINNATI.

The conclusion of Mr. Barber's report on our first page, is very interesting. The facts stated respecting the colored people of Cincinnati will surprise many; but we believe them to be correct.

In connection with these statements, we give the substance of a portion of Mr. Perkins's remarks, at the Sunday School and Temperance celebration of the colored children in Cincinnati, July 4—prepared by himself.

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